

Page 3.

Shantung  
China  
Tsinnan  
Station  
Annual  
Report

1934 - 1935



Annual Report  
Tsinan Station

Shantung, China

1934-1935



*Miss Boehne and her associate Miss  
Chen with Helen Priscilla Stam.*

## Report

1934

1935

### TSINAN STATION SHANTUNG CHINA

#### Presbyterian Board of Foreign Missions.

##### Personnel;

MRS. C. F. JOHNSON, Honorably retired, residing in Portland, U. S. A.

MRS. W. B. HAMILTON, Honorably retired, residing in Tsinan, in America part of this year.

MISS E. S. BOEHNE, evangelistic work among the villages, left for furlough in June.

REV. C. E. SCOTT, D.D., country evangelistic work.

MRS. C. E. SCOTT, teaching in Women's Bible Institute, Christian Endeavor for students.

HELEN PRISCILLA STAM, "The Miracle Babe", granddaughter of Dr. & Mrs. Scott.

MR. A. A. TORRANCE, Head of English Department Middle School, teaching, Bible classes.

MRS. A. A. TORRANCE, Station Secretary.

HOWARD TEMPLETON TORRANCE, student in America.

GRACE HAYES TORRANCE, age two years.

REV. R. A. TORREY, Jr., country evangelistic work, general Presbytery and Station work.

MRS. R. A. TORREY, Jr., Teaching in the home, mothers' meetings, calling.

- HELEN & EDITH CLARE TORREY, students in Korea.
- R. A. TORREY 3rd, student Yen Ching University, returned to America to study in summer.
- LORRAINE MALLARY TORREY, age five years.
- MISS A. A. ANCKNER, teaching in School, left for furlough in July.
- MISS H. C. MADELAIRE, Superintendent City Maternity Clinic.
- MISS M. L. DONALDSON, Director Religious Education in schools, Station Chairman and Treasurer.
- MISS M.N. WOODS, sister of Mrs. Hamilton, friend and helper to us all, teacher of English.

## Preface.

It is not possible for us to report fully the varied activities and progress in the Tsinan Station work during the past twelve months. The following pages give but a few of the specially note-worthy and encouraging aspects. Little has been said of the routine and regular work which has been faithfully pressed forward, of the uncounted contacts in our homes and institutions with their opportunities for presenting the Lord Jesus, or of the loyal faithful service of our many Chinese colleagues. A volume could be written about all these but we trust our many friends to read all of that between the lines that follow. The year has been an exceedingly busy one for all of us. We have been blessed with good health and peace has prevailed in our district. A splendid spirit of friendliness and full cooperation has existed between the workers whether they be Chinese or foreign. We rejoice in the ever increasing responsibility and leadership assumed by our Chinese associates. They are no longer our employees. They are the leaders, we are their helpers. They, on the other hand, have manifested genuine appreciation of us and of the as yet indispensable contribution which we as foreigners can make to the development of the Church.

When in last December the daily papers were stirring the world with reports of the martyrdom of John

and Betty Stam in Anhwei, our hearts were being specially torn and yet drawn together, for Betty had been a child of our Station, loved by us all and so joyously married in our midst the previous year. In sharing this sorrow with her parents and witnessing God's sustaining grace in their fortitude and comfort we were blessed and our lives enriched. Then it was our joy to welcome into our midst the precious baby, who had been so miraculously spared and saved by God's inexplicable providences. Little Helen Priscilla is as good as she is lovely to look at, a constant reminder of God's tender love and almighty power.

As we look back over the months we are deeply grateful to God for the evidence of His blessing upon our efforts and for the engouragement He has seen fit to give thru tangible results. We are conscious that much of the richness of blessing which has been our lot is undoubtedly due to the volume of prayer that has gone up on our behalf from the host of friends and supporters who have remembered us. Words cannot tell how we appreciate and value your love, your faith in us, your prayers and your gifts. This review of our work is sent in the hope that thru these glimpses of our life and task your interest may be quickened, that you may continue to labor with us in making Jesus Christ known as Lord and Saviour to the nearly two and a half million souls for whose salvation the Tsinan Presbyterian Station is responsible.



### A Few Figures.

A few figures will help to picture the size of the task and the progress made during the past year. The growth of the church in numbers is indicated by the 276 baptisms reported, an increase of more than 12% over the membership of the previous year. This brings the total number of Christians up to 2,502 for city and country churches. To these should be added 533 catechumens examined during the year, who profess to have put their trust in Jesus Christ. The total number of adherents to the church who have not been received into full communion is probably about 1000. According to the official provincial census there must be around 2,431,041 people living within the boundaries of the Tsinan Presbytery. Thus it would seem that 1 out of 695 souls has been reached by the Gospel. Of the approximately 7666 villages within the bounds of our responsibility, some 490 have residents who are Christians or enquirers. Thus only 1 out of 15 villages has been reached by the Gospel, although the majority of those unevangelized have had the Gospel presented through street preaching, tract distribution, sale of Gospel portions, or by believing relatives of other towns. During the past year the message of Jesus has been carried to something like 260 villages for the first time, and 33,500 Gospel portions sold.

Our unfinished task is great. There is a friendly reception in nearly all places. The harvest is ripe but the laborers are so few.

## How the Evangelistic Work is Conducted.

Dr. Scott and Mr. Torrey, whose duties are varied so that they are not permitted to spend all their time going among the villages preaching, and Miss Boehne, who spends from the early autumn till the late spring itinerating, constitute the foreign personnel helping in the general evangelistic work. Their schedule is arranged by the presbytery, so that they will rotate through the five country "church districts" and render their help to the ministers in each for about a month at a time, holding special meetings, Bible classes and the like. The responsibility for directing and developing the various phases of the church work rests entirely upon 9 ordained men, who act as superintendents and pastors in the "church districts." It is gratifying to note that altho these ministers have been trained in four different theological seminaries, and represent varying temperaments, there is a beautiful spirit of harmony and mutual respect and cooperation among them; one finds no cleavage and hears no controversy; they preach the same conservative Gospel, work with equal earnestness and with similar blessing and results in their work.

## The Work of the Chinese Pastors.

These men have been bearing the burden of caring for the greatly scattered flock, conducting or arranging for weekly services in 69 villages and for occasional services in 65 others. They have organized 23



*The children of our registered Lower Primary School who voluntarily attended the Bible study hour and were so interested and enthusiastic that they attended more than one hour.*

classes for teaching the "Thousand Character" series to more than 306 pupils; they have planned and promoted efforts to raise the degree of literacy among Christians and enquirers, which is now 50% and 40% respectively. They have organized and encouraged local preaching and witnessing bands, soul-winning societies, and Christian visitation clubs. They have each one conducted from 8 to 28 services a week most of the year. In addition to these they have held 19 special evangelistic campaigns, and 28 series of special meetings of from five days to two weeks each for the spiritual upbuilding of their parishioners. To these must be added 77 regular session meetings for examining enquirers and considering the business of the churches. Five of them have also been in charge of evangelistic centers in county-seat cities, and four have had the supervision of a local elementary Bible school for country women. All but one or two, who walk, use bicycles, and they are constantly on the move traveling through their fields. Their parishes average 750 square miles each, and they give themselves unstintingly to the work, receiving salaries in the neighborhood of twenty local dollars—\$20.—per month, two receiving about twice as much because they are college as well as seminary graduates and have been in the service for more than twenty years. Then they all agreed to "make a gift" from their salaries of from ten to thirty dollars, to meet the deficit in the evangelistic accounts for the year.

### A Pastor's Devotion.

The devotion of these men to their charges is beautifully illustrated by the following incident which occurred during the year. A young minister had arranged for a series of special meetings to be held in the farthest center of his parish, having been promised help by another worker. About three days before the scheduled time he received word that the worker was detained and could not make the appointment. He could not undertake the meetings single-handed, and it was too late to circulate word and cancel the meetings. He felt the expectant people must not be disappointed and he must secure a substitute. His baby girl was desperately sick and he had been up practically all the night helping the distressed mother to care for the little one. They had already lost two children, and the two God had since given them were very precious to their hearts. Despite this he could not fail his expectant flock. With the dawn he started for Tsinan, nearly twenty miles distant, to secure a substitute. He would not wait to eat after having succeeded in his mission, but turned back immediately, and as he arrived home he met the little group returning from burying his baby. He put aside his own sorrow, as he thought of the sorrow in a distant home where the use of opium was wrecking the health of the husband and the condition of the home. After a little rest he again mounted his bicycle to ride the long miles to that village, to extract a promise from the addict that he would attend the meetings to be begun in one or two days.

### Christian Villages.

For years we have dreamed of whole villages becoming entirely Christian. There is one in our Prebytery that some twenty years ago destroyed its little temple and boasts that there are no idolators among its inhabitants; but there are more families adherents to the Roman Catholic Church than to the Presbyterian Church. The spiritual life of the little flock of protestants has been at a low ebb for several years, because of the educated son of a godly elder having fallen into the sin of bigamy with its resultant sorrow, and then the noble old elder dying in the hands of bandits and the son raising many enemies by the way he sought to handle the case.

#### An Awakened and Used Prodigal.

Something over a year ago the cantankerous son of a poor church member was afraid to meet his father, as he owed him a small sum of money; consequently he drifted down to the home of one of the daughters of the old elder, about thirty five miles away. This young woman had been greatly stirred by the revival meetings held in the nearby center, and as more meetings were just to begin, she insisted on the youth accompanying her. God laid his conviction on the prodigal. He became highly emotional, and some thought he was going crazy; but he returned to his home, settled matters with his father, awakened the spiritual life of his whole family, got the church building reopened for daily morning and evening prayers and Sunday services, personally went from

home to home calling the people to worship, and started a preaching band that has kept on witnessing and selling Gospel portions in the neighboring villages, and brought new life into the dead church and new enquirers to seek Jesus. Fortunately there was another slow-moving but devoted elder in the village, and he has patiently stayed by the young enthusiast and helped to steady but to conserve his fire and zeal. At the last meeting of the Presbytery, when the discussion had drearily revolved around the shortage of funds and workers, this awkward, uncouth-looking old farmer struggled to his feet, and with a drawl that gained momentum as the Holy Spirit fell on him, he delivered one of the most stirring and inspiring speeches many of us had ever listened to

### **The Power of the Gospel vs. the Power of Satan**

In two other villages a real awakening has taken place, and there are prospects that before long our dream of an entirely Christian village may be realised. One is the home of two College graduates, the elder of whom has remained in the village as a gentleman farmer and patron to the primary school which he has conducted in his own premises for twenty years; the younger having graduated from the Tsinan Medical School and served in several Mission hospitals, has opened his own hospital in the nearby county-seat, where he also serves as Chairman of the Board of Trade and elder in the local church. These men are both quiet, reserved but friendly persons, who have gained the respect of all around

them. The elder has recently without any special experience, become much quickened in his earnestness and active in his efforts to win others to a definite acceptance of his Saviour. A short time ago a near neighbor decided to enroll his son in the larger school at a temple property in a not distant village. As he walked over to do so he was deeply impressed that he should place the lad in Elder Sung's school, but he resisted the conviction and made his arrangements with the principal of the heathen school. On his way home he was suddenly stricken down on the road and became hysterical. Friends found him and got him to his home, but he was a very sick and distraught man. Believing he was "possessed" his family frantically began burning paper and incense and calling on gods and demons for help, but his condition only become worse. Finally Elder Sung heard of their distress, and urged them to put away their idols and turn to Christ for help. When this had been done he and the other Christians had frequent prayer for the afflicted man, and he began to rapidly improve and before many days was fully recovered. He and his whole family have become earnest enquirers and attendants on Christian services, and a profound impression has been made on the remainder of the village.

#### **A Village won by simple witness.**

The other village is also the home of a doctor, one of the staff in the Weihsien Station hospital. He through the meetings held there, and his mother



through his earnestness and having come to live part of the time in newly acquired property immediately next to one of our evangelistic centers, have become deeply concerned for their home town neighbors. Formerly they were about the only Christians in the village, but through their witness, and through the testimony of the unlettered mother, some twenty families have become enquirers, and they are seeking to win the remaining ten or so who still show no interest. They have been assisted by a little band of two or three women from a nearby village who are seeking to carry the love of their Master to other homes. They thought they could not preach or work for Christ, but were urged to use what they had, and so they have gone around trying to teach others to sing the few simple songs they could stumble through, and telling the little they did know. This little band is being used of God to spread His kingdom.

### **The Lord's Power to Heal.**

#### **A Deaf and Dumb Girl.**

God has seen fit to honor the simple faith of many of the Christians by restoring a considerable number for whom prayer has been made in many sections of the church, and through these evidences of his power over illness, to stimulate both interest and spiritual life. Two recent cases in the "Peace Church" (P'ing An Chih Hwei) are a deaf and dumb girl and a woman who had been utterly demented for six years. The mother of the fifteen or sixteen year old girl was a



A corner of the old South Gate Church. The

widow and having much sorrow and trouble. She was urged to believe on Christ and recognize God as her Father, and then to lay her burdens on the Lord. She became interested, and soon thought that if God was as great and powerful as the Christians, claimed He should be able to enable her daughter to hear and speak. She had been a mute all her life. The woman began praying for this, and kept it up for about a month. Then special meetings were held in the nearby Christian village where there is a large group of earnest Christians and a fine elementary Bible School for women. She took her daughter to attend the meetings with her, and others began praying for her. Then one day the child suddenly said slowly but distinctly "Heavenly Father". This was the beginning of overwhelming joy to the mother and to the girl. Day by day people would sit in front of her patiently saying words until she repeated them correctly. Little by little her ears opened and her tongue was loosed. The light and radiance that came into her face as a new world opened up to her, was wonderful to behold.

### A Maniac.

The demented woman had been kept locked up in a room for six years, and was more like an animal than a human being. No one dared go near her; she was uncared for; her hair was a wild mat; she was a sight to literally frighten children into illness. Some one near to her came to the Christians to get them to pray for her recovery. Earnest prayer was made for

her for some time when the idolatrous paraphernalia had been destroyed in the family. Then a change came over the woman. Christian women spent two days soaking and brushing her hair, so as to save her the humiliation of having it cut off. In a few weeks she was fully recovered, and is today a bright happy Christian filled with praise and love for her Saviour.

### Demon Possession Cured.

There have been several cases of the affliction that seems to be quite distinct from insanity and which is commonly believed among the Christians to be demon possession such as existed in Palestine during Jesus' sojourn on earth. One of these was the married daughter of a couple fairly recently received into the Church. The young woman became so violent and outrageous that her husband's family could do nothing with her and finally sent her back to her parents. They were helpless and could not control her, but finally persuaded Miss Ch'en, who is associated with Miss Boehne, to leave a class where she was assisting in a nearby village, and she with several other mature Christians and an elder went to pray with the tormented one. The struggle in prayer lasted practically all day, — it was literal fasting and prayer. In the late afternoon the possessed girl quieted, the strange voices and demonish remarks she had been uttering ceased, and she seemed to become rational. She was given food and had a good night and seemed recovered. However, whenever she returned to the heathen home of her in-laws the trouble

returned, and she was again and again returned to her parents where prayer restored her. Finally she was sent to the Bible School in the Fu Chang center for a few months, and although she had one or two spells while there of being upset by teasing, she seemed to steadily gain complete release. At the end of the term she returned to her husband, and went in great trepidation for fear the old trouble might return. But the family have been deeply impressed with the power of Christian prayer and are becoming interested, and the most recent word was that she had not had a relapse since leaving school.

#### **Release from Spirit Worship.**

Another striking case was that of a middle-aged woman in a small village not far from one where there had been believers for years. She had worshipped idols and demons for many years, and had a shrine in the yard before a large tree supposed to be the abode of spirits. No one dared touch the tree to trim a branch, and tales were told of the sickness, paralysis, etc., which had befallen even small boys who sought to climb into its branches intent on gathering a little fuel. Miss Ch'en was staying in a rather distant town with a woman who belonged to the next village and was known to the family of the demon worshipper. Spells of possession had become more and more frequent with the woman, and finally her family became alarmed; with their worship the women's condition grew steadily worse, the demands of the demon were more and more difficult

to meet, health, peace and patrimony were rapidly vanishing. In desperation an urgent demand was sent that Mrs. Goh and Miss Ch'en visit the home and seek God's aid through prayer. Only great pressure caused them to go, and again it was a battle royal for many hours before the forces of darkness relinquished their hold on the woman. It was arranged that they should return on a certain day to help destroy all the old worship paraphernalia, wreck the shrine and trim the spirit tree. They were late in arriving and the woman became restless and nervous and worried. Her husband in impatience declared he would finish off the thing by trimming the tree himself, and as he started to put effect to his words the wife flew at him like a wild beast, tore him down from the tree and was off in a frenzied attack of possession. Pandemonium reigned when the party arrived later, but again the victory was won. The shrine, utensils, pictures and tree are now gone, and the woman is rejoicing in Christ. When last visited the spells would occasionally return, but with less frequency and little violence, and soon gave way to prayer and praise.

### One Taken the Other Left.

A great interest was developed in a new village, a goodly number have become enrolled enquirers and regular services started, largely as the results in prayer for two young women. The first was the daughter of a Christian who was taken very ill and could not be helped by medicine. Prayer was made for her and she

soon entirely recovered to the strengthening of the faith of all the family and the wonder of the neighbors. Another family, wealthy and influential, the head of the family a man of considerable old-style learning, had a daughter-in-law who had suffered greatly for many months with an incurable disease. She had become so bad that she could not eat, sleep or lie down. She was doubled over and sat with her head on a pillow in great distress. Her own mother, a believer, could not bear to see her daughter suffering so, and came to the village where meetings were being held, to beg the worker to go with her to pray for the girl. There was great hesitancy to do so, feeling that the family were not Christian, and that it might not be God's will to heal, and in such a case more harm than good might result. However, the desperate mother pleaded, and assured the worker that she knew it must be as the Father decreed, and she only desired His will, be it health or death for her daughter, who had some contact with Christianity. It was finally agreed that the request should be granted. The head of the family was very courteous, but left immediately when prayer was to be made. The necessity of being submissive to God's will was made very clear, and agreed to before the company knelt in prayer. The next day a message and cart came from the home, insisting that the pastor go to the village. "No" would not be taken for an answer. The head of the family was very open with the minister upon his arrival and talked with him at length about

Christianity, and it developed that after the prayer which had been made the previous day there had been such marked improvement in the girl's condition that the man himself had sent for the pastor to come and pray with her. After this had been done they talked till late in the night of spiritual things. The following morning a restful night was reported from the sick-room and the father soon gathered the entire family together to kneel in prayer, after which the pastor returned to the village where the meetings were being held. Improvement continued throughout the day. Soon the patient desired something to eat, and then found that she could lie down and be comfortable. All pain left her, and on the following night she slipped quietly and peacefully into the presence of her newly-found Lord. The gratitude and faith of the entire family was beautiful. They knew God had answered their prayers in the best possible way, and He had given them proof of His power by so remarkably relieving the suffering, and then giving them what they felt to be definite proof of the girl's entrance into heaven during her last moments. Thus they have become earnest believers seeking to prepare themselves for reception into the church.

(I have personally investigated the foregoing stories, having talked with the persons themselves in nearly all cases, and with others associated with the events, cross-questioning the stories. R. A. T. Jr.)



## Prison Evangelism.

Preaching in the prisons and jails of Tsinan has been prohibited in the past but taking advantage of a new government regulation which provides for conducting various kinds of social improvement work in such institutions the churches of Tsinan have undertaken the holding of regular weekly services in one of the large prisons of the city. The Chinese leaders have been entirely responsible for this work and have conducted it in a well organized and successful way. The regulations which must be carefully observed render it difficult to plan and carry on such work but for months schedules of speakers with their subjects have been handed to the authorities weeks in advance, appointments have been met faithfully, some thirty ministers, "Y" workers and mature Christians have assisted. The prison visited is that in which between two and three hundred young men ranging from eighteen to thirty years of age are serving sentences for all manner of offences. Probably thieves are in the majority. The services are conducted with clock-like precision. The prisoners are marched into four large halls with desks liket school rooms. Each week four speakers are provided. If it is necessary to substitute for a speaker the same topic must be used. The prisoners wear simple black uniforms and listen with apparently rapt attention for the discipline is rigid. Christmas time a special service was followed by the presenting of simple gifts and a Testament to each man. During the year thirty or forty have been enrolled as candidates for



*Volunteer Bible class with teachers from the Higher Primary Registered School. A sample of the*

baptism. The work has been done so excellently that the prison official has been greatly impressed and has asked the Church leaders to organize a committee which will take the responsibility for helping the prisoners as they are discharged. As there is need they help such men to secure proper clothes, to return to their homes, to secure work and in general to find their place in society. Such services are supposed to be rendered by certain officials but the one in charge of this prison has come to realize that he can count on those who are prompted by the love and teachings of Jesus Christ. A similar preaching opportunity was improved by one of the country pastors in a small county for several months, until trouble between two officials rendered it inadvisable to continue for the time being. To avoid misunderstandings this minister not only submitted his subjects to the authorities but also the substance of his addresses.

### **Religious Education.**

The religious activities in our schools have gone forward steadily through the year. Student leadership and initiative have been developed in the members of the Students' Union whose program includes retreats, welcome parties, Bible Classes, weekly chapel, Christian Endeavor, Christmas programs and the conducting of the Church Sunday School for the Beginners and the children of the Tung Kang Primary School. It has been gratifying to realize how deep an effect the volunteer religious program is having on the life of the school and on the individual students.

The undertone of hostility to Christianity which was felt among the students a few years ago has entirely disappeared. The subtle persecuting and ridiculing of Christian students by some of their non-Christian fellows seems to have died out. The Christian leaders are respected and Christian activities unhampered. The prayer room in the boys' department has been used regularly by those who wished to get away for a period of quiet, undisturbed devotion.

Several of the Bible Classes persisted through out the year with increasing interest. In addition to having three of the Bible Classes in our school, Mr. Torrance had the privilege this year of presenting Jesus Christ to two large groups of government school students, reading with them Goodspeed's translation of the Gospel of Mark.

Our Principal, Mr. D. H. Chang, and our Pastor, Rev. D.F. Wang, with the co-operation of other leaders, invited Mr. Wang Ming Tao to conduct one week of special services in the East Suburb Church in March. The students attended the first day's meeting in a body and on the following days large numbers of them attended voluntarily, receiving a great blessing. Also in March we had a visit from the committee of Chinese and foreign friends who had been appointed by our Mission to do what they could to stimulate the religious life in our middle schools. They brought to our boys and girls a broader vision of the world's need of Christ and a challenge to go deeper in their fellowship with

Him through suffering, if need be, while following out a definite program of spiritual, mental and physical development. Forty-eight responded to this challenge.

A new feature is the week-day Bible Story Hour for the children of all grades of the Primary School. Mr. Tung, the Principal, two of the teachers and three good neighbors voluntarily conducted this program which included singing, finding of Bible references, Bible stories and memorizing of chosen texts. The children themselves were enthusiastic and interested.

It has been gratifying to find that worth-while religious work can be carried on in connection with these registered schools and we feel that there is an ever-increasing opportunity in this department of our work.

### Mother's Neighborhood Group

A Mother's Neighborhood Group, which held meetings during the spring of this year, was an interesting new venture that proved to be a real success. Miss Donaldson and Mrs. Torrey gave much time to calling on young mothers in the community, many of them wives of our school teachers. Having made friends, about twenty were listed whom, it was felt, could be brought together in a group for mutual help and fellowship. These were invited to ten weekly meetings. After light refreshments and a genial social time practical and challenging talks were given on subjects dealing with the care, rearing and education of children by Mrs. Yu, the University Dean of Women, Miss Kwoa the Cheeloo Public Health nurse, and Dr. Anna Scott,



*One of Miss Madelaire's babies with his mother taken on a return visit to the Maternity Center. It is these frequent returns to the clinic and the friendships thus developed that lead to Christ.*

our child's specialist. Miss M. K. Russell's lecture on food values with thirty bowls of food spread in a telling exhibit was most practical

The lively questions and discussions which followed each address and the lingering departures as well as the faithful attendance at the gatherings bore witness to the success of the experiment. The young women united in an effort to express their appreciation by inviting all who had helped to make the meeting a success to a feast after the last meeting of the series. Most of these women were profesing Christians but not all and it is the the aim to draw them into more vital relations with the local church and a Christian fellowship among themselves that may result in deepened spiritual lives.

### **Maternity Center, South Gate Chapel.**

The work of the Maternity Center conducted in connection with the chapel located on the main street a short distance inside of the south gate of the city has grown steadily and brought much physical and spiritual help to many homes.

During the past nineteen menths 99 maternity cases have been cared for, with 732 visits to the patients' homes following the birth of 51 boys and 48 girls. 59 other out-calls have been made, with 109 visits to the homes of these patients. At the clinic there have been given 922 examinations and treatments. Of these 326 were new patients. 79 children were vaccinated. In the babies' health clinic 185 have been bathed,

weighed and examined. Several times during the year special mothers' meetings have been held for the women of homes opened to Christian approach by such work.

Regular evangelistic work is carried on at this center by Miss Madelaire and her assistants in the form of a daily school in which girls and women from ten to twenty years of age are taught a simple course in reading, writing, singing and Bible stories. Three times a week a Bible class has been held for women. The regular Sunday morning service is largely attended by women, altho some men also come and are welcomed. There is a School for women before the worship service and in the afternoon another one for children. During the spring two enquirers resulting from this work were received into the East Suburb Church.

In summarizing the work of the year Miss Madelaire writes; "This year has been a busy but also a very happy year. Why happy? Because God has been in the work and given me of His blessing. The people who come for church services and Bible study come regularly and they are eager to hear. I wish you could hear them sing John 3; 16 and also Psalms 23 and 121."

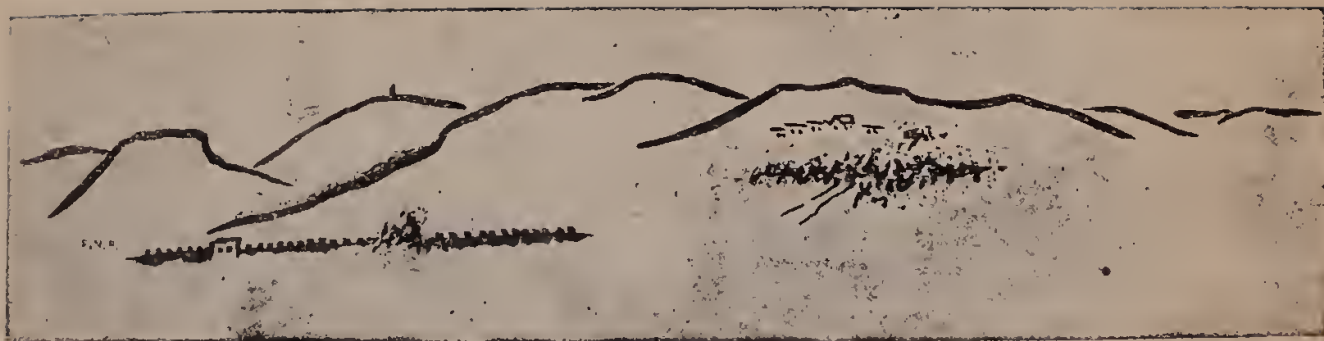


**For those who like figures.**

Stations established . . . . .	1874
Foreign force . . . . .	10
Chinese " . . . . .	97
Organized churches . . . . .	13
Unorganized groups of Believers . . . . .	40
Number of Communicants . . . . .	2502
Total Contributions for year from Chinese for church work . . . . .	\$4527
Secular schools . . . . .	6
Bible schools . . . . .	5
Total pupils in all schools . . . . .	954
Income for educational work from Chinese Sources . . . . .	\$43,597
Income for medical work from Chinese Sources	\$6,308
Individual patients . . . . .	3,547
Number of treatments . . . . .	9,953





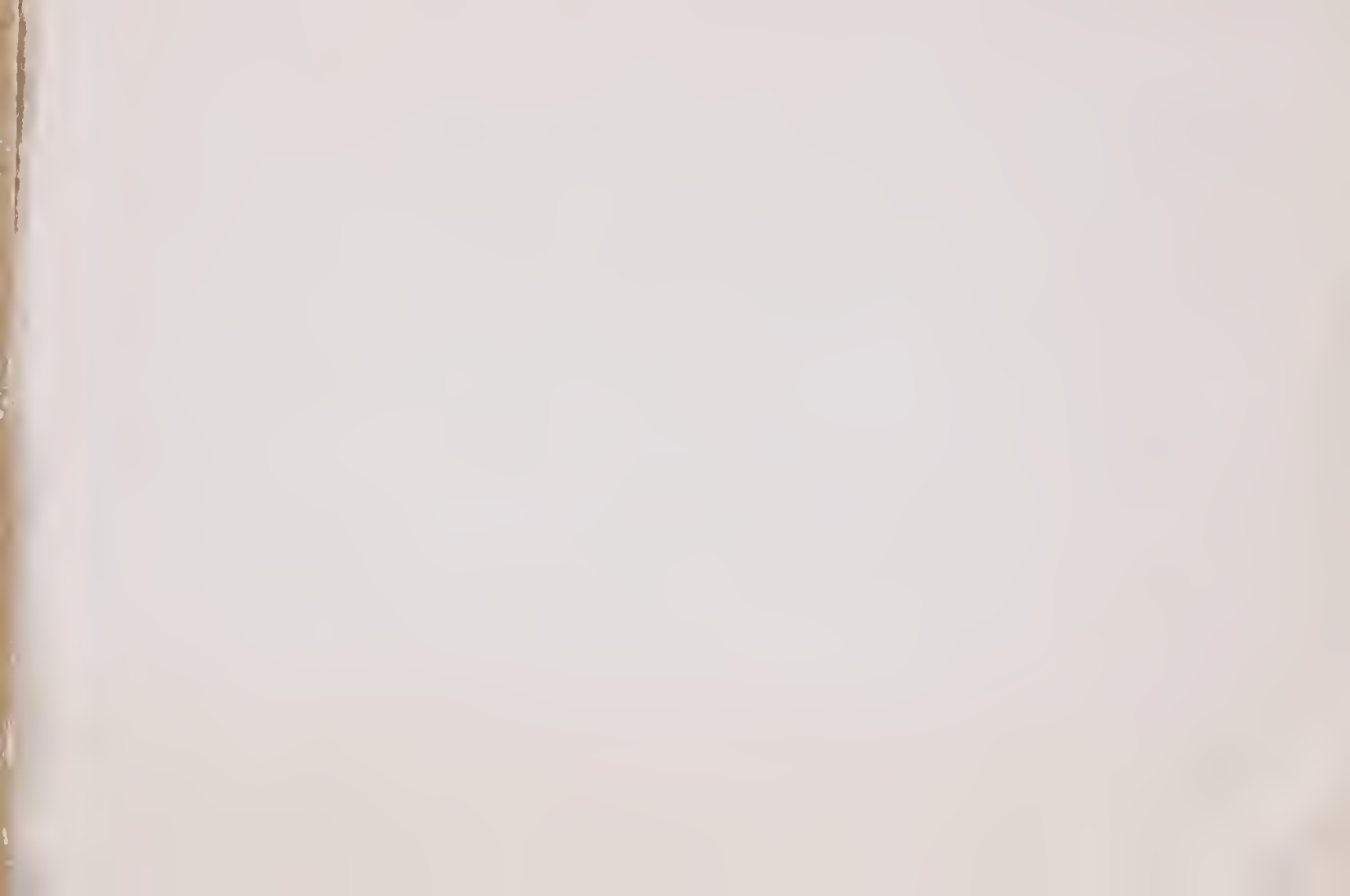


## TSINAN STATION PICTURE REPORT 1936-1937

### SOME GLIMPSES INTO ITS SIXTY-FIVE YEARS

In Connection with the 75th Anniversary of the Shantung Mission  
of the Presbyterian Church U. S. A.







## TSINAN STATION GROUP IN 1926.

Taken at the Torrey residence (the Torrey family and Miss Boehne were on furlough at the time).

- Back row: Mr. Gardner Tewksbury (in Tsinan 1925—1929, now in Tsingtao)  
Dr. Chas. F. Johnson, Chairman of the Shantung Mission for several years, died at Tsinan, 1931.  
Charles E. Scott, D.D. evangelist; (country field itineration)  
Mr. Andrew A Torrance (teacher of English in the High Schools)
- Third row: Miss Mary Woods (affiliated station member, sister of Mrs. Hamilton,  
Mrs. Gardnener Tewksbury (Tsingtao)  
Miss Ada Ancker, (English teacher, 1923—1935, in U.S.A.)  
Rev. Wilnot D. Boone (in Shanghai since 1930)  
Mrs. Charles F. Johnson retired 1933, died 1936)
- On Left Balustrade: Miss May Hayes (Mrs. A.A. Torrance since 1932)  
Mrs Wm. B. Hamilton (retired 1934; residing in Tsinan since then)
- " Right " : Mrs. W. D. Boone and Mary Lucy Boone (college in U.S.A.)
- Second row: Mrs. C. E. Scott  
Rev. John Murray (in China, 1876—1926; died in U. S. 1929)  
Mrs. Fanny Torrance (died in U.S.A. in. 1928).  
Burgess Boone (Shanghai) Study ing medicine
- Front Row: Howard, Ruth, and Agnes Torrance (in U.S.A)  
Margaret Tewksbury (Tsingtao)  
Kenneth Scott (College in U.S.A.)  
Edward Boone " "





## THE PRESENT STATION FORCE.

All standing in the rear are leaving on furlough this summer, 1937

- Left to right. (1) Miss Mary Donaldson has been in charge of the religious activities of the Cheeloo Middle Schools, has also taught English and cared for the Primary School Sunday School. (joined the station in 1927)
- (2) Miss Hilma Madelaire, R.N. (joined the station in 1930); assisted by a trained nurse and Bible woman, has cared for many maternity cases in the homes, and daily clinic at her headquarters in the South Gate Chapel plant, where Bible classes and other religious meetings have also been held.
- (3) Mrs. R.A. Torrey, Jr. (1913) has spent many weeks in Lin Yi city, one of our church centers, assisting in one of the 4 Women's Bible Schools in the country, which is under the care of Mrs. Wang, a graduate of our Tsinan Bible Institute.
- (4) Lorraine Mallery Torrey, 7 years old.
- (5) Rev. Reuben Archer Torrey, Jr. (1913) Country evangelist, cooperating with the country pastors in connection with problems of Presbytery and in special meetings. As Station Treasurer this past year, frequent trips back and forth to the station have been necessary.
- Seated. (1) Miss Emma Boehne returned from furlough late in the Fall of 1936. Practically all of her time has been spent out in the country in Bible classes and meetings for women, mostly in the Lin Yi center this past year.
- (2) Mrs. C.E. Scott (1906) has taught in the Women's Bible Institute, had charge of the Boys' and Girls' Christian Endeavor meetings, and conducted Bible classes in her home for Cheeloo Middle School students, having had 30 girls and 32 boys in the various Bible study groups.
- (3) Mrs. William B. Hamilton (1892, retired in 1934) is still an active participant in all of our station activities.

- (4) Rev. Charles Ernest Scott, D. D. (1906) has conducted Bible study classes in various sections of our country field; and, with Mr. Torrey and other leaders, has taught a general class for country Christians who came into the city, as well as a special class to train lay volunteer workers.
- (5) Miss Mary Woods, sister of Mrs. Hamilton, associate station member. who has taught English to the Hospital nurses and others.
- (6) Helen Priscilla Stam, who will be 3 years old, 11th September, 1937 is the grand-daughter of Dr. and Mrs. Scott.

### CHILDREN OF THE STATION,

Kenneth Munro Scott, born 22nd Mar. 1916 (graduating from Davidson College 1937, entering U. of Penn. Medical School)

Helen G. Torrey, July 1916, (Wheaton College)

Reuben Archer Torrey, I, Jan. 1918 (Davidson College)

Edith Clare Torrey, 1913 (Pyeng Yang Am. School, Korea) Furlough after June, 1937)

Lorraine Mallary Torrey, Mar. 1930 " " " "

Howard Torrance, Aug 1916, (In U.S.A )

Grace Torrance, Dec. 1932 (On furlough until Sept.)

Helen Priscilla Stam, 11th Sept. 1934

## YELLOW RIVER FERRY SCENE

The Yellow River flows through a considerable portion of our large country field. As it twists its serpentine course over hundreds of miles, it has only two bridges—one in Honan Province, and one in Shantung, near Tsinan—rail road bridges only. When the wind is not favorable, much time can be killed in the crossing, and when the wind is too strong the river cannot be crossed at all, in these small boats.

These masted junks are pulled upstream by gangs of men straining at long tow-lines.



As more than one half of our country field is across the river from Tsinan city, the crossings are something of a problem to our three station itinerators, Miss Boehne, Dr. C.E. Scott and Rev. R.A. Torrey, Jr. especially for Mr. Torrey with his auto. Because of the narrow, warped planks leading from the slippery bank to the ferry boat, each time the car makes the grade in safety it is a special cause of thanksgiving for God's protecting care.

Two Gospel boats are now working among the river population. They are in charge of two independent lady missionaries, who report many encouraging conversions, with groups of believers now meeting in several villages near the river.

## WHEN THE RIVER "OPENS ITS MOUTH"

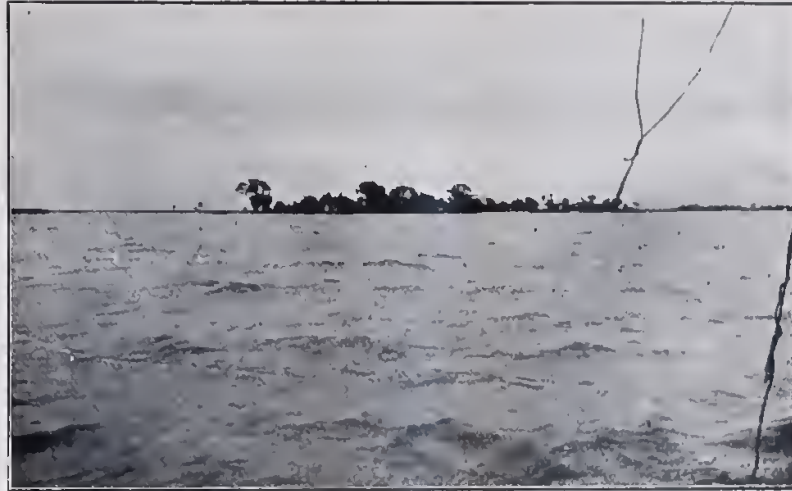
Nearly every year the Yellow River relentlessly proves that it is "China's Sorrow." Somewhere it "opens its mouth", pouring its heavy, dirty waters down upon the land lower than its level. This means the destruction of many villages, and the loss of thousands of lives, with increased poverty for the masses.

Too often the officials neglect to repair the breaches in the dikes, until, too late. The villagers then feverishly try to stop up the weak places with bags of sand or stones, or even bundles of corn-stalks. The government needs enlightened, zealous, Christian statesmanship that will care unselfishly for the welfare of the people, in order promptly and efficiently to meet; or, better still, prevent wide-spread disaster.



## HOW THE YELLOW RIVER RAGES

Inundated farm lands turned into a vast lake. Examining the scene of this recent disaster, an American consulting engineer said it would probably take thirty years to drain off the land so it could again be cultivated.



## FAMINE RELIEF GRAIN,

In the famine of our part of the Province (1919-1921), the evangelists of our station C E. Scott, R A. Torrey, Jr. and W. D. Boone were kept busy in relief work. Villages had to be visited and conditions of its families investigated and recorded, and all the machinery of relief work put into motion. This included public work by the men refugees,—digging out silted up streams, raising embankments, building roads, etc. Along with this engineering work has been much opportunity for the preaching of the Gospel, resulting in some new Gospel centers being started, which have since brought in quite a harvest of souls.



## HOMELESS.

Have you ever tried to think what it would be to be "homeless"? Due to flood or war dangers, or having to leave home because of drought? The people of large sections of China each year find themselves utterly unable to eke out even a meager existence in their own villages, or their houses are suddenly washed away by floods, so they flee to the nearest large cities, where, although they may have been honored citizens of their own villages and in comfortable circumstances, they are now dependant upon public charity for their mere existence.

When the Yellow River did such vast devastation in 1936, in the southwestern part of this Province, the Governor ably planned concentration camps in many cities for the thousands of refugees. In Tsinan alone more than 28,000 were cared for in improvised mat sheds set up in 29 large camps in vacant lots on the outskirts of the city. These camps were regularly visited by a staff of doctors, under the leadership of one of the missionary doctors of our Cheeloo University Hospital. Wholesale vaccinations were given, and refugees really in need of medical attention were cared for in the various hospitals in the city. Many of the refugees found that, what had seemed a to be a catastrophe, turned out to be a blessing in disguise, for they received medical attention, impossible at home, and many also heard the Gospel message for the first time and through it found eternal life.







## THE HOPELESSNESS OF A CHRISTLESS DEATH

Clad in white, the Chinese sign of mourning, the men members of the bereaved family bow before the coffin and also at the grave. But even before burial can take place, the men must go to the Tu Di Miao (a small temple outside the village, and supposed to be inhabited by a little old god, who presides over the one of the three souls which each adult possesses) Of the other two, one is reputed to fly away to the south-west, toward India (a concession to Buddhism) and the other into the ancestral tablet in the home (a concession to Confucianism). This third soul must be coaxed out of the little temple and persuaded to go with the family head back to the house to enter the coffin before the funeral can take place.

In proportion to the wealth of the family, this is a difficult task, requiring time and money, and feasting to the priests, in order that they may help to consummate it. Meanwhile the interment ceremonies must wait.

"Without God and without hope in the world."

## COUNTRY WOMEN CHRISTIANS.

Though bound-footed, and with little opportunity to go to school, or to see the "outer world," still the Chinese women, as everywhere, are more zealous than the men. They make earnest Christians, and will walk considerable distances to attend religious meetings, when their men cannot wheel them on barrows, or take them on mule carts, or on donkey back.

The Government is now making an effort to do away with foot-binding; and even in the country districts, there is far less than formerly among women of 30 years and under.





### MISS BOEHNE, MISS CH'EN AND HELEN PRISCILLA.

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Miss Emma Boehne has spent 34 years in China. For months at a time she has been in the country, holding classes for women in practically every part of our large country field.

For the past few years she has been ably assisted by Miss Esther Ch'en, a very consecrated and unusually efficient Bible woman.

Helen Priscilla Stam (8 months old when this was taken) is loved by them as well as by many other adopted "aunties".

## GOSPEL TENT PREACHING.

Seven-eighths of the Chinese live in the country—farmers, with their village homes in the midst of their acres.



During the spring and Fall, big festivals (religious, so-called) are held near or within the precincts of famous temples, to which the people flock to worship their heathen gods-- and to trade.

At such places and times, the Gospel tent is most useful. People will crowd in, all day long, to hear the preaching, when they could not be persuaded to enter a church. Thus, if they will not go to the Gospel, the Gospel is brought to them. In the thick dust, noise, and confusion of the constant coming and going of different listeners, the preacher needs lungs of brass, the voice of Stentor, the patience of Job—and, most of all, the love of Christ for lost men.

## COUNTRY WORK.

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Our country work, carried on in parts of 12 counties, is divided into seven districts, each district in charge of an ordained Chinese pastor. There are about 2,680 baptized Christians, with more than 600 others enrolled as inquirers. Of the 581 examined this year for church membership, 243 were admitted. Those applying for baptism are rarely accepted at the first examination, as many need fuller instruction. The increase in support of the work by church members has been encouraging. This year they have contributed over \$3,000. of which amount nearly \$1,500. was paid toward the general evangelistic work of the Presbytery, which includes pastors' salaries.

Everywhere there is a friendliness shown by those not yet in the Fold, and a willingness to listen to the Gospel message, which challenges us on every hand. Depleted as our numbers are, we are in special need of prayer support. We hope you will join us in praying to the Lord of the harvest, that He will thrust forth more laborers – both foreign and Chinese – into this needy field, "white unto the harvest."



## TWO FELLOW EVANGELISTS.

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Pastors Ch'en Hsi Wen and Charles Ernest Scott in front of the Chapel plant at Ch'ang Ch'ing city, one of Shantung's 108 ancient walled county seats.

Though short of stature, Pastor Ch'en is stalwart in the faith, a graduate of our Presbyterian Mission schools. His home town, at the foot of the hills, is one of sturdy stone-masons. Many of his clan are Christians. Pastor Ch'en is now in charge of the large area centered in Lin Yi City.

The two pastore are about to start out on an evangelistic trip in the nearby many villages. As they preach on the streets, they use large Gospel posters, Scripture verses, and Bible pictures; and, when they leave the crowd, they distribute tracts, the use of which has been much used of God in turning many from heathen darkness unto God's marvellous light.

## CITY WALL AND MOAT.

Tsinan was located in this particular spot because of its wonderful water supply, bubbling up ceaselessly from a vast number of underground springs, fresh and living, which fills the moat outside the city wall and flows off as a small river, through the width of the province, to the north coast, and emptying into the Gulf of Chihli. (In 1900 our Station members escaped in small boats on this river, and arriving finally at Chefoo, safe from the Boxer fury.)

Every day hundreds of women from the city find the moat a convenient place for washing their clothes. Especially during winter, this water, bubbling warm out of the earth, is nature's wonderful provision for these people who know nothing of hot and cold running water from faucets.

On the city wall, an auto road, wide enough for 3 or 4 cars to go abreast, has been opened within the last decade. It is not yet completed around the whole city, but the views of the North Lake (inside the walls) and the fertile truck farms (outside the city that supply the half million and more populace with green vegetables) are picturesque sights.

Our Station Compound is in the East Suburb, just outside this wall and moat.

Come and see us.





## ON THE NORTH LAKE

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Though not possessing the famed canals of Venice, Tsinan has its water-ways in the North Lake ("Da Ming Hu") inside the city walls. By the end of the summer, the long grasses or reeds, lining these water courses grow so tall one can see only the water lane along which the boatmen are poling the boat. Earlier in the season, when the lotus blossoms are in full bloom, and lighted with colored lights, quite a fairy-land beauty is presented.



## A GALA PICNIC PARTY OF OUR HIGH SCHOOL GIRLS

Though lacking the gondolas of Venice, the Lake has its teaboats, ranging in size from small, uncovered craft, holding from two to four people, to larger ones (like this upon which the Christian Endeavor girls were having a picnic) accomodating twenty or more, and with stairs leading to the flat roof above. These pleasure boats, propelled by long poles, are furnished inside with a table, chairs or stools and china ware. This is a favorite resort of Tsinanites of a summer afternoon or evening, as they glide noiselessly along the net of water-ways, stopping now and then at a tea-house or temple.



## A FAVORITE SPOT ON THE LAKE

Its banks may not be lined with palaces like in Venice, but some of its temples and ancestral halls are of special interest. Probably the best known of its temples is this one, built so close to the north wall of the city that it can be reached whether by boat or by the auto road on top of the wall, and connected by a small wooden bridge. From the temple one gets a fine view of the city and hills to the south. Inside are hideous, painted demon-gods of threatening mien and sinister gestures. Because so much frequented, the temple and idols are kept freshly painted. To archeologists, the ancient tablets from which rubbings can be purchased are also of interest. But what appeals most to the young people, whether foreign or Chinese, is to slide down the stone balustrades enclosing the flight of high stairs that lead up to the temple. These stones are worn smooth and slippery by generations of youths.



## TROOPS DRILLING ON OUR STATION COMPOUND.

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Each year some of the government troops use spare lots on our compound as drill ground. During the days of our notorious bandit governor, Chang Tsung Ch'ang—starting in at day-break with their bugling, more than one hundred soldiers at a time usually drilled just south of our Girls' High School and between our houses.



The picture below, shows a squad of soldiers, on their own initiative, arranged to have their picture taken—the officers in charge even seeing to it in person that their caps were on straight—when they saw the missionary's camera brought out to “shoot” them.

## BIBLE WOMAN PREACHING TO THE SOLDIERS

Mrs. Hwoa expounding the way of salvation to government soldiers lined up by their commanding officer.

Though by nature shy and reticent, she entirely forgets herself when speaking to others about their souls' welfare. She forgets she is tired and hungry. Sometimes at a heathen festival she will talk for hours to the crowds as they gather around her, pausing only for a few minutes to rest. Then, as she starts in again, another crowd presses around her—at first out of curiosity, but it sometimes results in a real desire to know more about how to obtain eternal life.





## OUR BIBLE WOMAN, MRS. HWOA, AND HER FATHER

Mrs. Hwoa's father, Mr. Chao Tze Yuan, was for years a helper of the missionaries as writer and language teacher.

The daughter, Mei Li, is one our best loved and most spiritualminded Bible women. The only real schooling she ever had, was three years under Mrs. Murray, between the ages of seven and ten. Her father would not allow her feet to be bound like the other girls. Due partly to her embarrassment, because of her "natural" feet, and even more because of her innate shyness, she did not go out of her yard for 20 years — not even to the church services, though she joined the church at the age of 15.

It was not until after her mother's death and her marriage at the age of 35 to a man four years her senior—Hwoa Han Ch'ing (now an elder in our church) that she began to come out of her shell. Her husband was helping the missionaries in Tsingtao as writer and language teacher for the first ten years of her marriage. Step-by-step the timid wife began to help in Sunday School classes and to visit women in their homes, and within a short time she was being employed by the Chinese church as its Bible woman, holding meetings not only in the city but in the east and west suburbs, walking the 4 or 5 miles there and back

in order to give the ricksha fare to others needier than herself.

For the past twenty years, as deaconess and Bible woman of the Tsinan church, she has been incessantly sowing the Seed—in season and out of season — “trying to make up for the wasted 20 years” she says. Whether calling in miserable huts or in the fine homes of officials, she is equally sympathetic and faithful in proclaiming the “Good News”. In times of sickness or death she has invariably been present with words of comfort. She is strong in prayer and a keen discerner of spiritual values and truths. One of the ordained members of Presbytery said of her: “She is the best speaker before our Presbytery. She can say more in less time than any man there.”

In her eagerness to carry spiritual food to others, she has paid little attention to the physical needs of her own body—when or what she herself ate, nor taking off enough time for rest. Both her eye-sight and lack of her bodily vigor now make it impossible to get about as much as formerly. When the Lord calls her to service above, many who would not have known the way of Life except through her, will be there to welcome her.

## A TYPICAL STREET SCENE

Here, side by side are the man-pushed barrow ("The North China Express") and the lighter, more mobile, ricksha, invented in Japan by a missionary and brought from Japan to China, where it has become ubiquitous.

The sturdy barrow men develop muscles of iron in legs, arms, chest and back—often going bare-breasted on the coldest days in winter.



Many of the ricksha pullers, running with their human freight, and getting overheated, as they do, and exposed in all sorts of weather, easily become victims of tuberculosis—a disease appallingly prevalent throughout China.

It is on such a street, in what is known as our South Gate Chapel plant, that Miss Hulma Madelaire lives with her Chinese nurse and Bible woman.

In the course of a year, many babies are brought into the world in their Chinese homes, and the babes with their mothers get daily care for the first week or more. There are also daily clinics at the South Gate for children, Bible classes, and on the Sabbath, Sunday School and preaching services conducted in the assembly room of the Chapel plant.

## A TYPICAL MISSIONARY RESIDENCE

We are often asked: "In what kind of houses do the missionaries live?" Here is one of standard plan:— four rooms upstairs and four below, with some verandah space, and servants rooms in the same yard, but separate. The houses and walls around each yard are of brick or stone, covered generally with vines. As there are no forests in this part of China, wood is difficult to get and more expensive as building material.

This house was built in 1915 and occupied for three years by the Rev. A B. Dodd family and since then by the Rev. C.E. Scott family.







### THREE DAUGHTERS OF THE STATION

The three Scott sisters — Elisabeth ("Betty") at the left, Beatrice ("Bunny") in the center, and Helen — were all reared in the Station. All three have returned to China as missionaries. Betty, under the China Inland Mission in Anhwei Province, was with her husband, John C. Stam, martyred, 8th Dec, 1934, by Communist soldiers. Beatrice's husband, Dr. Theodore D. Stevenson, is on the staff of the Hackett Medical College, Canton And Helen, with her husband, the Rev. George Gordon Mahy, Jr. is a member of our Weihsien Station, Shantung Province.

A younger brother, Francis, just graduating from Princeton Theological Seminary, is under appointment by our Board, to come to China this summer with his bride. After a year of language study in Peiping, they will probably join our Mission in Hunan Province, S. W. China.

## THE EAST SUBURB CHINESE CHURCH

In the early days groups of Christians met in the homes inside the city proper. After the Mission had secured land in the East Suburb, the church building still in use, was built, under the direction of the Rev. L. J. Davies in 1896. Dr Wm. B. Hamilton was its first pastor, but for the past twenty years there have been only Chinese pastors in charge. The present pastor, Wang Dwan Fu, has held the office for about 18 years. The church could not contain all the pupils of our Primary and High schools, as it is filled with the men and women of the community and Bible Institute students. We greatly need a large church building (which could accomodate our student body and also an ever increasing number of people now living in the immediate neighborhood) who should be gathered into the Kingdom of God.



## "TWO BY TWO"

The front entrance of our East Suburb Church. The arching trees form a fine setting for the two Bible women, starting out to preach the everlasting Gospel, of which they are not ashamed, because it has made them wise unto salvation, and been unto them the power of God.



## WOMAN'S BIBLE INSTITUTE

Our Woman's Bible Institute was started in 1913 with Mrs. Hamilton as Principal. In 1919 the advanced course was added. Since Mrs. Hamilton's retirement in 1934 Miss Bertha Swen has taken on the full responsibility as Principal. She is a graduate of our Girls' High School and the Nanking Bible School. Two other Lady teachers live in the school; Miss Faith Lee, as a graduate of our High School and Nanking Bible School, and Miss Chang of

Ichowfu and graduate of the Tenghsien Higher Bible School. Three men teachers and Mrs. Scott are also giving part time to teaching, She and Mrs. Torrey have given piano instruction to some of the pupils. This year's enrollment is 25.

One of the earlier missionary houses, adjacent to the school has this past year been handed over to the school for recitation rooms, thus giving more room for dormitory use.

The average age of the students is much lower than formerly, the majority now being in the early twenties, and unmarried. Of the graduates of the Institute, several are teaching in Bible Schools that have been opened in the country, in Ch'ang Ch'ing, Yu Ch'eng, Soa Chia Miao, Tai Chia Miao, and Lin Yi. In each of these Schools there have been 25 to 30 pupils.



the latter place, Mrs. Torrey has spent several months this past year and has been of much help to Mrs. Wang, our graduate in charge of that Bible School. Miss Boehne and Miss Chen have also spent many weeks there and have been of inestimable help.

## THE McILVAINE MEN'S HOSPITAL

The Men's Hospital named after Mr. McIlvaine, who came to China in 1871 and died in Tsinan in 1881, has been under the care of Doctors VanSchoick, 1899 – 1911 Neal, Charles Lewis (who to Paotingfu in 1900) and Charles F. Johnson. Dr. Neal started a training class, which in 1911 became the Medical Department of the Cheeloo University.



Four or five Chinese doctors have acted as assistants or in full charge. Dr. Ho Dei Lin carried on alone, until in 1934, it was decided to use the buildings for the Dung Gang Primary School, since which change Dr. Ho has opened a private clinic with his doctor wife, in what was formerly our East Suburb Chapel.

Dr. Ho is a Contonese, who came north to attend our Cheeloo Medical College, and has fitted into our Station life in many helpful ways. He is an elder in our local church. Here he is instructing some of the Boy Scouts in the technique of first aid as a part of Red Cross drills.



## HWA - MEI WOMEN'S HOSPITAL.

Medical work for both men and women was carried on in the Mc Ilvaine Hospital until 1895 when the Women's Hospital was built.

Dr. Poindexter, and later Dr. Burnham, were in charge of the women's work, from 1893 until 1904, after which Dr. Caroline Merwin carried the responsibility until her death in 1923. In 1924-25 a cousin of Dr. Merwin's, Dr. Evalina Fleming, an osteopath physician was associated with the Chinese lady doctor Dr. Dai, now 64 years of age, and who has been connected with our medical work for the past 40 years. After graduating from the Girls' school in Weihsien she worked as a nurse under Dr. Neal for 15 years, then took medical course in Peking, graduating at the age of 45. Since Dr. Merwin's death she has been the physician in charge, assisted earlier by Dr. Yao and Dr. Wang (now in Shanghai). Only two foreign nurses have been connected with the hospital. Miss Witmer 1815-1917 until her marriage to Dr. Wm. Adolph (now of Yenching University, Peiping) and Miss Grace Anderson, 1920-21. Dr. Dai is ably assisted by a willing group of seven or eight nurses. The Hospital can accomodate about 10 lying in patients, but most of their work is in the city homes. For several years the hospital has been self-suppooating and has filled a real need in bringing down the death rate in child-birth.



Dr. Merwin repeatedly said she felt the evangelistic work of the Hospital was so important, that, unless she could have able Bible women to work hand-in-hand with the medical helpers, she would not be responsible for the Hospital work; so, for years, two earnest Bible women, Mrs. Hwoa and Mrs. Wang have been actively connected with the Women's Hospital. Besides speaking to the lying-in patients about their souls, they speak to the women in the waiting-room and visit in the homes of the patients.

Morning and evening prayers for the doctors and nurses have been faithfully kept up for many years.

## EAST SUBURB PRIMARY SCHOOL—DUNG GANG

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Mr. Dung, a Theological Seminary graduate, (at the right)  
with the older pupils.

In the 1870s a primary school for boys was opened by Dr. Wm. Chalfant on Elder Lin's premises, and put in charge of Dr. Wm. B. Hamilton upon his arrival in 1888.

In 1880 Mrs. John Murray, who arrived in 1876, started the first school for girls.

The boys' school which grew into the Hamilton Academy and the other into the Murray High School for Girls, are now combined in the Chee-loo Middle School.

The primary work has continued in spite of many vicissitudes. For many years buildings west of the Hamilton



Miss Hsu, graduate of the Higher Bible School in Tenghsien  
(at the left) with the younger pupils.

residence, (now part of the science department of the High School) were used. Since 1935 the primary school under the name of "Dung Gang", now a registered school, has occupied what was formerly our McIlvaine Men's Hospital. To provide more space for outdoor calisthenics, drilling and ball games for the pupils, our compound roads have been altered this Spring. There are now 244 pupils, with a teaching staff of 8 men and 4 women.

The Provincial Salt Gabelle makes an annual subscription to the school. This aid, plus the tuitions, makes it possible to run the school without financial help from the Mission.

## KINDERGARTEN

For fifteen years, the late Mrs. Fanny Torrance, conducted Kindergarten classes for the Chinese children of our community. The Kindergarten building was made possible by a memorial gift from America in 1913.

For several years a kindergarten Training School was conducted by Mrs. Torrance, and later by Miss May Hayes and by a Chinese teacher Mrs. T'an, who had studied kindergartening in Peiping.

After a lapse of three or four years, a new kindergarten class has been opened this Spring as a department of the Primary School with 45 pupils, under two trained Chinese Kindergarten teachers.

For the past eight years, Character and Catechism Classes have been carried on in two of the large out-buildings of the kindergarten group.

(1) Each year about 20 girls and a few young married women, avail themselves of this opportunity to learn to write and read simple Gospel text books.





The first Kindergarten Class.

(2) These have been poor children who could not afford to attend a regular day school, but after getting a start in this free school, many parents have in some way managed to let their girls go on to further study. One of the girls entered our Woman's Bible Institute and after graduation became a teacher in one of our country Bible Institutes. For the past 4 or 5 years, the wife of our local pastor has carried on the teaching work of this class.

The Kindergarten main building has been used for Sunday School by the pupils of our Primary school, with an average attendance of about 120.

Also, because of our lack of an adequate Assembly Hall for boys and girls of the Cheeloo Middle School, it is used at present as its "Religious Center".



### THE REV. JOHN MURRAY.

Mr. Murray was one of the pioneers of our Station, and actively served as an evangelistic pastor from 1876 to 1926, fifty years, in all kinds of weather and itinerating over a large part of our country field. He was a man of Spartan life, with a firm sense of duty. Although he lost the use of one eye, when attacked in the country by a band of ruffians, it did not dampen his zeal for the work.

The Mission now adheres rather strictly to the policy of retirement at the age of 70, but Mr. Murray remained on the field until, in 1826, he was in his 80th year, when his son William came out to Chiana for him. It was with reluctance that the elder man accompanied his son back to the States. He preferred to die in the saddle on the field of battle, and to be buried beside his wife who had died 24 years before. Mr. Murray said at the time: "The hardest job I have ever done is pulling up the roots of a life-time and leaving China."

## THE COMMUNITY CENTER.

The house in which Mr. Murray had lived was built in 1894 by Dr. Neal. Since Mr. Murray left, it has become the Community Center used as a social center for Church, receptions, Bible classes and other gatherings and as a meeting place for Presbytery; for classes for country Christian rural leaders who meet in the city two or three times each year. A row of guest rooms has been added as sleeping quarters for these classes, and in 1936 a Memorial Hall (opening into the same yard) was built by the Chinese Christians to commemorate the martyrs of 1900 in our field, and also 60 years of Mission work of our Station.

## THE MURRAY GIRLS' HIGH SCHOOL

In 1913 the money given by the Rev. John Murray, in memory of his wife, who had started the first girls school, made possible the opening of the present High School for girls. The first students came from our city Primary school and from the country day schools—about 18 in attendance, with Mrs. Charler F. Johason as principal.





## HIGH SCHOOL GIRLS OFF FOR A PICNIC

In the early days of the school, the School girls starting off on wheel barrows, for a picnic on the North Lake, within the walls of our city.



## SOME EARLY GRADUATES

A group of the earliest graduates, with Mrs. C.F. Johnson and Mrs. W.D. Boone, taken in 1921. Miss Faith Lee (middle of front row) has been a teacher in our Woman's Bible Institute since graduating from the Nanking Bible School.



## THE MURRAY GIRLS' HIGH SCHOOL

In 1930 this school was united with the Hamilton Boys' Academy, the Senior departments becoming co-educational, and the new name being the "Cheeloo Middle School".

In the Fall there were 615 boys and girls, many of them from official and other well-to-do families in the city. Because of its being registered and a feeder into the Cheeloo University in the South Suburb, students come here from many other parts of this Province, and even from several near-by provinces. A leading boy and the most prominent girls in the graduating class this year are from Shansi and Shensi Provinces.



## CHRISTIAN ENDEAVORERS

The Boys' and Girls' Christian Endeavor Societies of the Cheeloo Middle School generally meet separately, Sunday evenings, in the Scott home. The girls' society has been in existence for about eight years and the boys' was started a year later. When there are speakers from outside, union meetings have been held in the home or in the Kindergarten building.



## SOME MEMBER OF THE STUDENTS' CHRISTIAN UNION

In 1933 the Students' Christian Union was organized with the help of Miss Mary Donaldson. This year it has 96 members—boys and girls. Not all of these are yet baptized Christians, but all are eager to learn more about Christ and His Gospel. Eight Bible study classes were formed by this group at the beginning of the year—four for boys and 4 for girls to meet in the homes of the leaders.



Last autumn a series of special meetings for the students was led by Dr. Gordon Poterat of Shanghai, and another series ending on Easter Sunday were led by Mr. Chao Yee P'eng, a consecrated business man who, besides helping at present in the English department of the school, gives much of his time to evangelism. Wang Ming Dao, a well-known, intensely earnest evangelist from Peiping, as well as several Cheeloo University students, Major Charles Sowton of the Salvation Army and others have brought earnest messages to the students during the year.

This Spring a real work of grace has been evident in the hearts of the students. Over 40 of the boys and girls have definitely accepted Christ as their Saviour, and although the warm Spring days would naturally make young people long to spend less time in the class room and more time out-of-doors, about 70 students asked that new Bible classes be started for them. They asked also that special rooms be set aside in the boys' and girls' schools for prayer, and it has not been unusual for as many as 25 boys and 40 girls to be kneeling at one time, between their evening study period and bed time. Another evidence of the reality of their new found joy in Christ, has been their personal work with their fellow-students and their willingness to testify before others in the weekly Christian Endeavor meetings.

## VOLUNTARY BIBLE CLASSES.

These two groups are typical of the voluntary Bible study classes for boys and girls held in our homes after the regular class periods of the day. These especial students have also been active Christian Endeavorers. The boy standing at the right, Ding Shu Yuan, is a nephew of Rev. Ding Li Mei, recently deceased, and famous student evangelist and Bible teacher of China.



Hsiu Hwei Chen, the girl at the right, the only child of a wealthy Tientsin officer prominent in the Commissary department of the National army, knew nothing about Christianity when she entered our school. From the first she was an earnest inquirer, and soon became prominent in the Christian Endeavor Society and a faithful attendant at Bible class. She made a public confession of her faith, joining our local Church. She was much moved by the martyrdom of John and Betty Stam. When the girls of her Bible class were choosing foreign surnames, she said she wanted to be called "Betty". With tears in her eyes, she said: "I wish I too might die for Jesus, and thus show my love to my Saviour!"





## THE HAMILTON BOYS' ACADEMY

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The first buildings of the present school were built in 1893, but a primary school had been in existence for some years before that.

The Rev. Wm. B. Hamilton was the first Principal—Mrs. James B. Neal acting as principal much of the time while Dr. Hamilton was away in the country on evangelistic trips. Then the Rev. A. B. Dodd carried the principalship until about 1911 when Mr. Andrew A. Torrance took it in charge. Since the school received registration in 1931 and became the "Cheeloo Middle School", the united boys' and girls' departments have been under a Chinese principal—Mr. Chang Tze Hsin, an elder in our church. From a start of about 30 boys, last Fall 435 boys were enrolled. This, with the 180 girls, made the total attendance, 615.

The largest Rooms in the boys' school and in the girls' are filled with desks, for study and there is no adequate Assembly Hall that will hold the combined schools. As a temporary make-shift, general meetings, such as chapel services, special evangelistic meetings, Christian Endeavor meetings, Christmas celebrations etc. are held in the Kindergarten Building; but for each meeting narrow "ban-dengs" (carpenters' saw-horses) have to be brought in from a store room, and even these, crowded together, can scarcely accommodate the students.

Our greatest need is for an Assembly Hall where all the boys and girls can meet for the religious services of the united school.



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